

AND PEILANTHROPIST.

Wednesday, December 4, 1844.

Arrears--Arrears!

Do those who have received the paper two, three or four years, without having paid us a cent, owe us or not?

Are paper-makers, printers and editors the only people in the world, who are not to be paid? Is it fraud to keep back the hire of the laborer, and honesty to withhold the dues of the publisher?

These are grave questions, seriously put to hundreds of our subscribers.

We are almost, not quite, out of patience. Arrears--arrears must be paid up. How can you receive our paper from week to week, from year to year, and keep back two, three or four years' dues; when you must know that we are suffering for want of them. It was upon the faith that arrears would be promptly paid, that we put down our paper to one dollar. Do you intend that we shall lose by this well-intended experiment?

Again, we ask you to look at your paper. You will see marked the number to which you have paid, if you are in arrears, or your volume is about closing. And when you have ascertained that, like honest men, PAY US.

In advance, One Dollar--when delayed at the RATE of Two Dollars. Bear this in mind. Next week we shall have received No. 429, precisely thirteen numbers, or a quarter of a year on the tenth volume. Let no one who has already been receiving the paper send on just one dollar, thinking that that will be received as pay for one volume, from No. 417, the beginning of the tenth volume. If he has received thirteen numbers on this volume without paying, he will be charged at the rate of two dollars--that is, fifty cents for them--and then, if he will send a dollar, he will be credited for one volume beginning with No. 430.

Our terms are, one dollar a year, always, without an exception, in advance; and, where payment is delayed, then at the rate of two dollars, for all the numbers received before the date of this bill. This is to be lost--Congress commenced its session last Monday. Let us have five thousand session subscribers to begin with.

Don't Forget.

Remember, to try, first to get subscribers by the year; and then, if they refuse, for the session. Within ten days, we have added one hundred and fifty subscribers to our list. Recollect, everything makes haste, nowadays.

Where are We?

To our reasoning in the last number on the present condition of the Liberty party, it may be objected, that our course has repelled multitudes who were Liberty men in principle, and were only deferring union with us till after the election. We know how common were the sayings, "there is no doubt you are right in principle, but this time we must go for our candidate"--we will never again vote for a slaveholder--"we shall vote with you hereafter, but you must join us now in keeping Texas out." Many who spoke thus, did not know themselves--did not weigh well the meaning of their words. Their anxiety to win support for their candidate, led them to make pledges, the full meaning of which they themselves did not realize. Had their party met with success, instead of defeat, the result, so far as the fulfillment of these pledges was concerned, would have been the same; they would have been totally forgotten; their old party ties would have grown stronger in the hour of triumph; and success itself, by inspiring hope for further victories, would have made the ground of additional claims upon our continued aid. What! abandon a party flushed with recent conquest, and within reach of the richest spoils, for the sake of an organization which by its alliance with that party had ceased to be!

The Liberty party foresees all this, and chose to maintain its independence.

But, some of the multitude with whom such sayings were so common, really meant all they promised. They had been awakened to the gross usurpations of the Slave-Power, the perils of slavery, the servility of parties, and the necessity of a radical reform in politics on anti-slavery ground. Of the wisdom of our organization as a matter of general policy, they were fully convinced, but they imagined that there was a peculiar exigency which justified the postponement of its demands. Of this class, not a few felt irritated by the result of the election. Their feelings are somewhat estranged from the Liberty party, and they are almost ready to exclaim, "Let them alone--let them have the full benefit of their ill-advised obstinacy." It is this circumstance which has deluded some with the notion, that we have greatly retarded our movement, by an ill-timed adherence to principle. But, Passion is transient, Reason, permanent. The remembrance of disappointment soon passes away, while the convictions of the judgment remain. These persons will soon see the absurdity of renouncing a principle, which they believe to be vital to the best interests of their country, because its advocates were so deeply impressed with its importance, that they could not consent to waive its claims even for a moment!

"But," it will be said, "your obstinacy has so irritated the Whig party, that you cannot expect any thing from them now." We never did expect any thing from that party, as such, on the score of Principle. Whatever anti-slavery concession either of the old parties makes, is extorted by fear. Had the Liberty men merged themselves in the great Whig party, as they were urged to do, the Democrats, whether triumphant or defeated, would have opposed to the death all their demands--and the Whigs, if victorious, could have had no motive to grant them. What could a Liberty force, which had been swallowed up and lost in that party, have availed against the distinctly organized, well disciplined slave power, which controls both of the old parties? But now, having maintained our identity, demonstrated our inflexibility of purpose, and exhibited a marked growth under circumstances precisely calculated to overwhelm us utterly, we have the surest grounds for hope. The Democratic party, which is now generally ascendant, cannot suspect our sincerity or taunt us with playing into the hands of its opponents; and, how-

ever strong may be its tendencies to submission to slaveholders, it must see a Power rising at the North, which will yet hold it to a rigid account for its numerous acts of treason to Democracy and servility to the South. Some have imagined that defeat would be the dissolution of the Whig party. The imagination is groundless. The final result will show, that two millions and a half voters, the Whig party numbers nearly one half. Will it disband in view of such a fact? The contest was too close, to furnish much cause of exultation to Democrats, or of despondency to the Whigs--Both parties are bent on maintaining their distinctive organizations. Now, we do not ask what are the sentiments of the Whig party, or its feelings toward the anti-slavery movement. We know that it is to a great extent under the control of the Slave Power, and that just at the moment, particularly, it is hostile to us. But, the instinct of self-preservation is all powerful, in parties as in individuals. The Whig party will obey this instinct, which despite all its hatred of us as a party, will compel it to make concessions to our principles. It must do this, to secure its place in the anti-slavery movement.

As this Society was undoubtedly an auxiliary of the American Bible Society, it was thought desirable to know whether its avowed determination "not to give a single Bible to any slave" had been carried into effect. Mr. Lounches, agent of a Bible Society then present in New Orleans, to ascertain the names and numbers of the destitute, and that he had asked a person held as a slave by Avery, whether he would take a Bible?" Several prominent members of the Society were examined witnesses. They testified that they and others had found the Society in February, 1841, at the time of the great slave insurrection, in New York, and had opposed agents to have them placed in proper hands; but "never for a moment entered the minds of the Society to present a single copy to a slave."

Mr. Lounches, the agent, "impressed before us on the mind of the Court, that before any Bibles were distributed to the parties whose names were on the list, they must be submitted to him, and as it was opposed to his feelings, and contrary to the interests of the Society, he would certainly furnish no slave with a Bible."

The final result of the case, we believe, was, that the accused was reprimanded for his indecency by Recorder Baldwin, admonished, significantly, to use more caution in future, and discharged.

As this Society was undoubtedly an auxiliary of the American Bible Society, it was thought desirable to know whether its avowed determination "not to give a single Bible to any slave" might not be, at least, impliedly censured, as a recommendation commanding a course of action.

It was with special reference to these circumstances, we presume, and with a view, also, to a growing opinion that the American Bible Society was indifferent, if not hostile, to the distribution of the Scriptures among the ENSLAVED.

That the resolution was introduced. It was rejected, as we have stated. We repeat the opinion which we expressed at the time, that this action can be revoked, or prove disastrous to the Society?

We will detain our reader no longer from the letter. It will be seen that Judge Jay, far from approving the rejection of the resolution, as it was stated here, either in the discussion or conversation, that the world, condemns it in the most explicit terms.

AN EPISCOPALIAN.

(Copy.)

Bedford, 11 Sept. 1844.

Married.

On Thursday evening, Nov. 29th, by Elder William P. Stratton, Mr. JOHN DUNSTETH to Miss MARY HALL, all of thirteenth.

On Sunday afternoon, December 1st, by Elder William P. Stratton, Mr. JOHN SWAYT to Miss MARY MOORE, all of this city.

Philadelphia, on Callowhill st., near William, and the inmates, Michael F. Innigan and his wife, one of the other 26, were both born to death. They had gone to bed, drunk, and left the lamp burning near the clothes.

They are making Tobacco Candy in North Carolina, from the boiled extract of tobacco stems. The Oxford Mercury says, it is dark in color, bitter sweet in taste, inferior in point of pleasantness to licorice.

The Penny Postage system in England is working wonders. In 1838 the number of letters transmitted through the mails was 75 millions; now, it is 230 millions!

SABINA, Brown Co., Ohio.

Dr. BULLEY--Plates, &c., of M. R. W. Williams, Artist and Lecturer for the Ohio State Anti-Slavery Society.

At Hiram, Ohio, Saturday, Nov. 20th.

At Georgetown, " Tuesday, Dec. 3d.

At Russellville, " Wednesday, Dec. 4th.

At West Union, Adams Co., Friday, Dec. 6th.

At Cherry Fork, " Saturday, Dec. 7th.

At Sardinia, Brown Co., Tuesday, Dec. 10th.

At Baldon, Brown Co., Wednesday, Dec. 11th.

At Sugar-ridge, " Friday, Dec. 13th.

At Bellfort, " Saturday, Dec. 14th.

At Marshall, " Tuesday, Dec. 18th.

At Hillsborough, " Wednesday, Dec. 19th.

At Winton, Clinton Co., Friday, Dec. 20th.

At Marion, " Saturday, Dec. 21st.

At Harrison, Warren Co., Monday, Dec. 23d.

The above meetings will be held at 7 P.M.

In the days mentioned, also at 8 a.m. in the evenings.

Some one or more of the following speakers are expected to accompany Mr. Williams, to wit, Mr. Lewis Preston, Mr. Daniel Gilmer, J. M. Lewis, Lewis Preston, Mr. Daniel Gilmer, Mr. Withrow will offer for sale at the places named above, Anti-slavery Books of various kinds.

John H. MARSH.

Married.

On Thursday evening, Nov. 29th, by Elder William P. Stratton, Mr. JOHN DUNSTETH to Miss MARY HALL, all of thirteenth.

On Sunday afternoon, December 1st, by Elder William P. Stratton, Mr. JOHN SWAYT to Miss MARY MOORE, all of this city.

For the Morning Herald.

Obituary.

DIED--At the residence of her brother and sister, Joseph and Ruth Dugdale, Green Plain, Clark Co., Ohio, SABINA T. McDONNELL, aged 50 years.

She was a member of the Friends, being identified with those, probered by the ruling influence in Indiana Yearly Meeting, on account of their fidelity to the cause of the poor and the oppressed. Her disease was occasioned by the enlargement of an artery, which continued to increase until it absorbed the breast-bone and several of the ribs on the right side, inducing a severe pain in the heart, and causing the death of her husband, who professed to be a quack, and was received by the Society with a smile.

The Society has the honor to hold in the Society, as one of its Vice Presidents, my early and uninterrupted advocacy of the institution, the deep interest I take in its prosperity, together with the sentiments I am well known to express in regard to the subject of slavery, all unite in giving her a prominent place in our list.

The situation in which she died is as follows:

She possessed a benevolent heart, a strict sense of justice, and an enlightened understanding, and was a valuable member of the Friends.

She died on Saturday evening, Dec. 10th.

Her funeral will be held on Monday, Dec. 12th.

Her remains will be interred in the Friends' graveyard at Green Plain.

Probable cause of death.

